

West India Emancipation.
This is the stumbling block of Abolitionists and of pro-slavery men. Volumes have been written, and continue to be written, to prove that emancipation is a success; and volumes to prove that it is a failure. Statistics, composed of figures which can not lie, but which make the most convenient foundation for lies, have been produced to prove both sides of the question, and with the usual facility of these philosophical materials, they have been equally convincing on both sides. Slavery says emancipation has ruined Jamaica. Before that it was one of the sugar-producing islands. Now its exports of sugar are next to nothing. Half its sugar plantations have gone back to bush, and its planters are ruined.

This makes a plain case. Abolitionists accept the issue and point to Barbados, Trinidad, and British Guiana or Demerara, where the export of sugar has increased since emancipation, and which are evidently enjoying a high state of prosperity. Thus Abolitionists put down Jamaica by the majority principle, but to make its case incontrovertible, it undertakes to explain the decline of Jamaica. Various are the theories brought to this purpose, the chief of which are in laying the blame on the planters.

As specimens of these, the New York Times has a Jamaica correspondent who attributes the ruin of the planters chiefly to absenteeism, and to their refusal to pay fair wages. Yet the proportion of absentees was by no means so great as the proportion of land which has been abandoned, and it would be wonderful that absent landlords should ruin resident proprietors. It seems also hardly natural that Jamaica proprietors should be so blind to their interest as to let their places go to bush rather than pay fair wages and make fair profits, as the Barbadians do. There would seem to be something in the atmosphere that makes the same people on different islands, see their interests so differently.

An American Missionary recently returned from Turkey, where he had probably succeeded, after great labor and expense, in getting some Turk to say that our religion would be a very good religion for the Nestorians; that being about the climax of success in the missionary work among the Turks. Flashed by this success he took Jamaica in his way, and saw into the whole thing at once. At a missionary meeting at New York, a few days ago, he expounded that it was all owing to the shiftiness of the planters, and that if they were energetic men, Jamaica might export just as much sugar with free labor as it ever did with slavery.

The most curious feature of this discussion on the part of the Abolitionists is that statistics should have any thing to do with the question of emancipation. Does a man's right to be free depend upon figures? Yet Abolitionists accept the issue made by slavery, and attempt to establish the right of colored men to freedom by the relative exports of sugar, or if that does not suit the purpose, by the relative production of other branches of labor. No question of principle divides slavery and emancipation. It is only a question of fact, as to the condition in which the negro produces the most sugar.

In this aspect of the question, statistics do become important. But Abolitionists are bound by their own rule, however it may operate. If the increased export of sugar in Barbados and Trinidad proves that free labor is the best for them, so also the ruin of Jamaica by emancipation proves that slavery is the proper condition of laborers in that island. This necessarily follows from the principle of governing the condition of man by the sugar product. In all the voluminous discussion of West India emancipation, there has been no difference of principle between the advocates of slavery and the Abolitionists. Each take sugar as the chief end of the colored man, and the question between the two parties is only between what some mealy-mouthed Southerner in the Senate called "different types of industry."

We have had occasion before to notice the singular fact that freedom for the black man is a failure, according to the principles and arguments of its most prominent advocates. This question of West India emancipation is another illustration of it. No Abolitionist has dared to argue the question on the broad principle that the negro has a right to be free, and if so please him, but Abolitionists talk as if he should be free because he will be such a good boy, and will turn right in and work harder than before, and increase the export of sugar, and get a little place of his own, and send his children to Sunday-school, and provide them with graded public schools, and make them all good and happy in this world, and prepare them to go to heaven in the next.

If this is the true principle, the African has no right to be free in his own country, for he does none of these things. The African will produce sugar and cotton in America, and his master will throw in his salvation, in the bargain; at home he produces nothing, except children, and his future condition is precarious; so this very abolition strike strikes at the root of our efforts to suppress the African slave trade.

If the negro has a right to be free, what right have we to say that he shall work, when he can live at ease without? White men will not work in tropical countries. What right have we to say that the negro shall not take his ease, lolling naked in the sun, and living on bananas, and other spontaneous fruits, but shall toil for white men, and that they may export sugar and take their ease in luxury and refinement? Is not ease and abundance the object of all our care and labor? and if the negro enjoys them without care or labor, what right have we to say that he shall have more wants, in order that he may labor to supply them? What is civilization but the increase of our wants and the increase of the means for gratifying them? If the means of gratification keep pace with our increasing wants, we only lead at the same point where the savage stands. But a high state of civilization is to the great majority of mankind only a struggle for existence. The progress of civilization is marked by the increase of poverty, starvation and crime. It is only in the most civilized countries that men, women and children die of hunger in the midst of wealth and luxury. Like a conquering army, the march of civilization streves

its course with victims, increasing in numbers in proportion as its progress is glorious. If the object is the good of the greatest number, are we sure that our civilization is any improvement on the savage state? Are we sure that the lady savage has not the true philosophy?

By taking consequences into the account at all, Abolitionists concede away all the ground they have to stand on. If the African has not a right to be a savage, he has not the right to be free in his own country. If he has not the right to refuse to work, and let the Jamaican sugar estates go back to bush, then emancipation had no ground to stand on. That this has been the result of emancipation in Jamaica is admitted by all, however they lay the blame. This is a consequence that Abolitionists must face, in this as in future cases, and if emancipation will not stand this, it must succumb.

Why should a free negro work in Jamaica, where all the necessary means of subsistence are ready to his hands? In his new work on *The West Indies and the Spanish Main*, Mr. Anthony Trollope thus describes the life of the emancipated negro:

"He lies under the mango tree, and eats the luscious fruit in the sun; sends his black children up for bread-fruit, and behind the fatality table is spread. He pierces the coconut, and let there is his beverage. He lies on the grass surrounded by oranges, bananas and pine-apples."

This kind of life does not produce sugar for export, nor what we call civilization. On the contrary cultivation which depends on such a race can not defend the plantations against tropical fertility, and must inevitably be conquered by the wilderness. But what right have the emancipationists to say that the negro shall want fine clothes, or any clothes, and good houses, and imported luxuries, in order that he may go to work and earn money to buy them, and thereby export sugar? It is not likely that white people would work under the same circumstances.

Tropical countries, whose cultivation depends on free Africans, who can find abundant means of subsistence in the spontaneous fruits of the earth, must relapse into the condition of Africa. No statistics are necessary to show that fact, nor can any statistics get around the fact. If this fact is fatal to emancipation, then the emancipation question is settled. We refer our readers to the book of Mr. Trollope, which may be had of Ricker, Mallory & Co. of this city, for information which will explain the conflict of statistics in regard to the effect of emancipation.

In Demerara, Coolie laborers have been freely imported; we think more in number than the negroes who were emancipated. The product of sugar has therefore increased; consequently, Demerara figures in the Abolition statistics to show the benefit of emancipation, on the sugar export.

Barbados has held its own. It is about twenty miles long and twelve broad, entirely flat, and was every inch under cultivation by prosperous planters, with abundance of slaves, when emancipation took place. There was no squinting ground for the negroes, and they had to work or starve. Consequently labor is plenty, wages very low, the sugar export is kept up, and Barbados is statistical evidence of the triumph of emancipation.

Jamaica, the most extensive of the British West Indies, and the most beautiful, is the most diversified in its surface, and has a wide extent of unredempted land. In Jamaica and some other islands, the emancipated negroes could squat where they pleased, and live as the paragraph above quoted describes, in an African paradise, and in the nearest approach to any paradise that has yet been made. Consequently Jamaica, where the negro was left to his own natural conditions, is not evidence of the triumph of emancipation, according to the Abolition idea; but it is true evidence of the operation of emancipation in all tropical countries where the negro will be left to the free exercise of his own nature.

Ingenious Substitution for Feed-Pumps.
Giffard, an ingenious French mechanic, has invented an injector to dispense with the feed-pumps which keep up the water-supply in steam boilers. It is a practical success of great value, and is thus described:

The Giffard injector consists of a brass tube, four feet long, and three inches in diameter, (locomotive size), provided with pipes leading to the boiler and tank, and internally with a simple system of compartments and nozzles, which may be briefly described. Steam from the boiler, regulated in force and quantity by a cock, enters this tube or barrel near one end, and issues out of a nozzle, say one-quarter of an inch in diameter, at the other end, and another nozzle, shaped nozzle of similar size, both these nozzles being within the outside barrels first named. Water from the tank enters the second nozzle, the large end also, from the annular space left between its mouth and the point of the first. The water entering here must be under a slight outside pressure, sufficient to keep up the supply until the steam is shut off, and then the action of the steam will draw a supply from a depth of several feet. The steam and water, then, enter the large end of the second nozzle together, and the water, by its force and condensation, carries the water with great velocity out of the small end, where the jet of water and condensed steam jumps across a space from a quarter of an inch to half an inch, through the open air, where it all enters, without spluttering or escape, the small end of a third similar nozzle, which leads directly to the boiler. The steam is all condensed as it comes in contact with the water, and the mixture, imparting from sixty to one hundred degrees of heat to the water before it enters the boiler. No one as yet fully understands the principles of this strange phenomenon.

The force of the condensation of the solid jet of steam entering the solid jet of water, are the only apparent causes, as the apparatus will not work very hot or boiling water. There is a check-valve between the last nozzle and the boiler, so that the water in the boiler will not escape when the feeder is not in operation. There is also a casing around the place where the steam jumps from the second to the third nozzle, which may be opened or closed at pleasure, without affecting the operation of the instrument. From this casing an overflow-pipe, which carries off the steam, and which is water before it begins, while it is getting started; for, if the instrument is entirely cold, or if the water is very hot, it will not go instantly to work. It can be started, however, as quickly as a pump.

Scientific Inventions by a Monk.—Among the novelties which the scientific world has lately heard of, is the invention of an Italian—A Florentine Monk, it is said—who has devoted many years to the study of electricity and telegraphic matters. He has some extraordinary inventions, which he is submitting to the Emperor of the French. It is stated that among them is a discovery of the means of transmitting the simile of handwriting and manuscripts from station to station, so that a telegram may become a legal document. He can also transmit a likeness by this agency, to be reproduced at the other end of the wire.

LARGE REWARD FOR STOLEN TREASURY.—Wells, Fargo & Co. have offered a reward of \$5,000 for the recovery of the treasure of the late John A. B. Rogers, which was stolen on the night of the 8th of June. They also offer a reward of \$5,000 for the conviction of the robber.

The Latest News.
BY TELEGRAPH TO THE DAILY PRESS.
Two Days Later from Europe.
ARRIVAL OF THE NORTH BRITON.
St. Johns, N. F., July 23.—The steamer *North Briton*, from Galway on the 13th inst., arrived here at five o'clock this afternoon, and sailed at six o'clock P. M. for Quebec, having landed the mail.

The steamship *Monmouth*, from New York, arrived at Southampton on the 13th. The news is unimportant. It was rumored that Garibaldi had determined to besiege Messina. The Neapolitan Government had resolved to offer the Sicilians the Constitution of 1812. The Neapolitan exiles in Turin were nearly all returning to Naples. The effective force of the Papal army is 15,000 men. Two French and two English vessels of war are ordered to Bayona.

London, July 11.—Supply of money more liberal, and best bills taken more readily at four per cent.

Napoleon is said to have authorized the formation of a National Rifle Association, like that of England, to be under the direction of Jules Gerard, the famous lion-killer.

Paris, July 11.—The French Government has refused to donate the 100,000 francs which it had offered to the Government of the United States, for the purpose of purchasing arms for the French army.

The French Chamber of Deputies and Council of State are at variance on the rag question.

From Buffalo.
St. Louis, July 23.—The Missouri and Western Telegraph Company have extended their line to Fort Smith, on the extreme western border of Kansas, 500 miles southwest of St. Louis, on the Butterfield overland route, and open for business.

From Buffalo.
St. Louis, July 23.—The annual festival of the American Seagulls commenced here to-day. Several musical societies have already arrived from New York, Philadelphia, Syracuse, and other cities. Some twenty-five societies were expected to be in attendance. The visitors were received to-day and escorted through the gaily-decorated streets to the place of meeting. The Buffalo societies this evening give a reception concert at St. James's Hall, which was well attended and well appreciated. To-morrow night all the societies present join in a grand concert at the Central City Hall, on Broadway, near the depot. The building will comfortably seat 10,000 persons, and it is thought many more will be in attendance. This week is to be spent in festivities.

From Washington.
Washington, July 23.—By advices from Vera Cruz to the effect that the State of Chiapas, in Mexico, has been invaded by a party of filibusters from Guatemala. They burned several haciendas, and returned home with a large amount of booty.

The Chicago Zouaves at Boston.
Boston, July 23.—The Chicago Zouaves are creating quite a sensation here. An immense crowd was gathered to the Cornhill to-day to witness their drill, which strongly impressed military men, and created quite a furore among the thousands of spectators.

The Weather at St. Louis.
St. Louis, July 23.—The weather the past week has been unprecedentedly warm. The thermometer ranging from 106° to 108° in the shade, and four o'clock on Monday, Saturday, the mercury rose to 107°, the highest point ever reached within the memory of the oldest inhabitants. Upward of 100,000 persons have been reported by the Coroner since Friday.

Tornado at Louisville.
Louisville, July 23.—At half-past six o'clock on Friday, a violent tornado, from the north-west, unroofed several buildings, prostrated trees, blew boats from their moorings, causing considerable damage, the extent of which is not yet ascertained. The storm lasted three minutes, and was accompanied by hail and rain.

River News.
Pittsburg, July 23.—River thirty-five inches below the medium stage. Heavy rains last night.

Louisville, July 23.—P. M.—River stationary, with four and a half feet in the canal. Weather clear, mercury 77°.

Outward Bound.
St. Johns, N. F., July 23.—The steamship *Parana*, from New York, arrived off this port at eleven A. M., and sailed at one P. M., for Galway.

New Cotton.
Macon, Ga., July 23.—The first bale of new cotton was received here to-day from Houston County. The class is fair.

From New York.
New York, July 23.—The steamship *Ariel*, from New York, arrived at Southampton on the 13th. The news is unimportant. It was rumored that Garibaldi had determined to besiege Messina. The Neapolitan Government had resolved to offer the Sicilians the Constitution of 1812. The Neapolitan exiles in Turin were nearly all returning to Naples. The effective force of the Papal army is 15,000 men. Two French and two English vessels of war are ordered to Bayona.

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